No 81

TREATISE

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MS 2396

Gout. A Treatise on the Gout, MS. on paper (22 *leaves*, 12*in. by* 8*in.*), the first 7 leaves are occupied by a preface in English addressed to Sir William Cecil; the rest contains the Treatise (in Latin). No name of the Author is given, but it was evidently written by a Court Physician intimate with Cecil, *old calf folio.* XVI CENT.

A MEDICAL MANUSCRIPT OF SHAKESPEAREAN INTEREST

[medicine]

305. ——. GOUT. A TREATISE ON THE GOUT. *English, 16th century* [*about 1580*]. Folio, calf, uncut. $590.00

ADDRESSED TO SIR WILLIAM CECIL, LORD BURGHLEY. An English manuscript written in an Elizabethan hand on 22 leaves of paper, measuring 12 x 8 inches. The first seven leaves are occupied by a preface in English addressed "to the ryght honorable syr Wyllyam Cecill Knyght. pryncypall Secretary to the Qwens most excellent maiestye." This is followed by the treatise, written in Latin, with a blank leaf between the preface and the treatise.

The author's name is not given, but the work was evidently written by a Court Physician. Lord Burghley was also the guardian of Shakespeare's friend and patron, the Earl of Southampton. This Address extends to 13 folio pages. Also of importance as it elucidates medical passages in Shakespeare's Works, such as in—*Do curse the gout, serpigo, and the rheum.*—("Measure for Measure"). *A Priest that lacks Latin and a rich man that hath not the gout.*—("As You Like It"). *But the gout galls the one, and the pox pinches the other. A pox of this gout! or a gout of this pox! for the one or the other plays the rogue with my great toe.*—("2 Henry IV").

Cecil was Secretary of State 1558 to 1572,
and made master of the court of wards
in 1561, so this MS. must have been written
between 1561 and 1572

To the ryght honorable syr Wyllyam Cecill knyght
prymypall Secretary to the Quenes most ryetteent
maiestye

When that I was attendynge in the Quenes maiestyes Court of
Wardes, the last terme, for yor comynge thyther, by reason of my
matter dependynge there, I learned that the cause of yor absence from
theuse, was for that youe were so payned wyth the infirmyty of
the gowte that youe dyd not styre abrodes. Then I called to my
remberance this verse of Ouyde soluere nolosam nesit medicina
palagram, wrytten in derysyon & reprefe of phisityons, which can
not cure this decase. And farder considerynge howe that the phi
sityons which by their arte can not cure the same, yet are so agrea
bled ageynst hym that in his lyfe, dyd comonly comonly cure yt, and
such lyke, to them incurable, and also lefte to his posteryty, the maye
& meanes howe to doe the lyke, that they doe not onely defame the name
& memory of that man as much as in them lyethe, but also do cond
emn his worthynes, for vayne & folysse thoughe they neaver dyd
them, or at the least wyll not take the payned, to vnderstande trye
& prove them, whereby not only youe, but also mayny other doe
langwysse & contynueue in payne, whyche I thynke maye by his
destryne be holpen & cured. Therfore I thought yt my deuoye
towardes god in the land of Charytye, and also towardes my prynce
& Contrye, to whome next vnder god I owe my seruyce, to lett youe
understande what that man hath lefte in wrytynge concernynge
the cause cure & helpe of that decase lest that by that infirmyty
longe contynuenynge vpon youe, so vertuell a workman in
Christes vynyarde, & so necessary a member in the administra
tyon of the weall publique, sholde eather be made not able to colynue
in executynge his function or elle by imature death (wyche god forbed)

should be taken a way from vs / I dee not this by ramse I thynk
that I alone doe see those hyes worthe or that I can better skyll of
them then others / wherfy knowe myne owne insufficiency best of
all other men, and in deed do not practyse physyke nor yet am
worthy of the name of a professor therof, but only am a lover of
ryght & trewe physyke & his followers, wherof I will (god willing)
make sundry bryefe as sone as yt shall please hym to graunt me
convyenyent tyme) but I do this presume for doubt that yf ye tarry one
that shall stand hys worshyp & prancysed wyth effect, that he
hath taught, so holde abstynyt to gyve your understande of the
same that shall doe your good, thynkynge that sum other that
can do better, hath or ought to serve the same to your, so should
your be styll kepte from the knowledge of the same & styll con-
tynue in yor payne & greafe / for I thynke the physytyons
wyll nothynge saye in his contradycyon, nor yett folowe hym
whome they can not abyde & who that wrytethe so dyversely a-
gynst their dotrynes & then / Hys name was philippus Theo-
phrastus paracelsus, a man of hyghe learnynge & of incredyble
yea almost of heavenly wysdome / he Germayne borne in Einzid-
len a Contrey of Helvetia / which lyethe buryed at Salysburge in
Noricomio in the temple of Sebastyan / where in the wall of the
same temple ye erected his tombe by mynen assent, whereupon ye
a marble stone in the which for a perpetuall memoryye, & to the
honour of the mynystrynge god, and for the testymonye of the trewe
ye graven this Epytaph

Conditur hic philippus Theophrastus, insignis medicine doctor quidi
ra illa vulnera lepram, podagram, hydropisim aliaq; insanabilia
corporis contagia, mirifice ante sustulit, ac bona sua in pauperes

distribuenda collorandaq; ordinauit / Anno 1541 die 24 Septem- 1541
bris Vitam cum morte mutauit

And thoughe this were the tyme of his death yet yet hys worke
the dyd not come abroade in longe tyme after, especially in the
latyn longe / And seynge that yt hath pleased the almyghty
only wyse god, by one man John Cultzenberge or walter Josa
fatus not longe before his tyme, to gyve unto the worlde the use
of prynteynge neaver knowen before, to the manyfest detectynge
ruyn & overthrowe of Antychryst, and to the restoreynge of the
longes which before were suppressed / And seynge that yt hath
pleased the same god by one man Nicolaus Copernicus taken
in the tyme of this parachute to restore vnto the true place of the
starres, allthoughe by newe & wonderfull hypotheses mete ferrary
to the olde, which before his tyme the worlde had longe wanted
And seynge that yt hath pleased the hyghe wysdom of the same eternall
god in this worst parte of the worlde taken in the same tyme by one
man Luther manyfestly to revealle to man the true doctryne of
Salvacyon, which longe tyme was darkened with corrupte doc-
tryne before hym roundenly maynteyned vsed vrged and
defended / and which before hys tyme laye hydden & lurkeynge under
heavy feare, amongest the which of Contrary man wyrkeyse in his
tyme was not inferyor to others, And after the tyme of Luther yt
was more fully and tyrantly taught by others which tooke the first
light of hym / what marvayle ys yt yf then yt hath pleased the same
god in the same tyme, to open & shewe to that one man the true
knowledge of physyke & wyght rule of dietasto & the true ways
of preservynge health contrary to the principles of that ways
which

which longe tyme before was taught & vsed/ which true
physyck dyd longe before his tyme be hydden amonge vaily sewe
in which number one Contry man Varro was not the least in his
tyme And seyth the tyme of his paracelsus the same his doctrynne
yt more amply set forth by his Scholars which tooke & learned ther
knowledge of hym yea & which yt more, sume great learned
men of the Galenists in other countyes as they rouysyt them selues
stynge the vnceertenty of ther knowledge, are beound great desyrous
& followers of Theophrastus Yt appeareth his doctrynne yt not vnlike
as the phisityons do obiect agynst hym, but the most auncyent
medycyn deryved out of the fountayns of natures Longe before
ther & to them vnknowen For Atlas the great astronomer
which lyved in Mosses tyme was gaynde father on the mot
ther side of Mercury the great whose nephu was Hermes ab
Augustin writyeth/ this Hermes or Mercurius trismegistus
teacheth to make the true perfect & most auncyent medycyne of
forfathers/ after hym succeded Orus, and after hym followed
Chalze in that order/ after dyd after that when this Arte was gro
wen in to ashytyon Apollo began to practyse reuelyne typpenen
tes grounded vpon reason which tooke good sure sett in the sight
of the people, wherefore he was accompted of the Gentiles for
a god/ And had a temple dedicated to hym/ wherefore he was acco
pted the fuventor of physyck, as in Ouyd he sayeth of hym selfe
Inuentus medicina meis est, opiferq; per orbem dicor
Aesculapius his son succeded hym in the same arte, whome the
Gentyles dyd honour lyke vnto as god as they dyd his father
and
2

and dedycated a temple to hym also. After these followed Machaon
and podalirius sonnes of Esculapius, whome paracelsus prayseth for
the best learned men conynge in the secrets of nature, and that
yt pleased god by them to graunt vnto the wyse syence of medycyne.
And Petrus Hasandus a learned physytyon wryteth, that he
passynge forward Russia throwgge the contrey of Lyvonia an
rydynge in a certayne abonasterye for lodgynge, tarryed there ij
dayes in perusynge the lybrarye, where he found ij peces of the
workes of the same Machaon & podalirius wrytyn increased fully
the forme & manor of dortynge as doth onter paracelsus, wherefore
he sayeth, he knowyth & beleveth certaynlye that there yn no vtere
dortynge, ab or physytyons wolde bear vs in hand, but auncyent
pure & true, and that vs they have yn corrupte depraved and
detestable. After these syrawse no physytyn was commonly known
to be in worshynge, yt was ordeined by the commandement of the
prynce, that yf any man or woman of Cyty or contrye had hyred
any good aydynge eather vppon themselves or elle vppon any other
they shold wrynge yt in a table & fasten yt to the wall of Esculapius
temple, out of the which afterwarde Hyppocrates, made Aphorysmes
& certayne compendyous rules of learnynge, wherefore yn the de
rydacyon of or physytyns commonly used & practysed.
And wherab there be iij kynds of Medycyne, that yn to sayd first
Universalis, or Vnarij, metaphysica, the seconde yn particularis, or terna
rij, physica, the thyrd yth Vulgaris, binarij, mixta, the last & worst of
these we have in vse, and the other ij hathe made open to vs which
before were hidden from vs. The first which yn supernatyrall
or universall, yn such a medycyn as thy that onely ate & all manner
delicates of vnyate sorte or kynde so eather they be of, and ruled, all sych
persons restored to healthe, yet yn a medycyn so temperate & pure
& incorruptyble that yt yn able, wyth his incorruptyon to correct

amende and consume all corruption in man's body, taken as yt
doth consume the impure parts & separateth yt from the pure / yt
increasyth the vytall spyrytes yt defendyth & preserveth the bodye
from all corruption / This medycyne amonge the philosophers
was called by many names & covered by dyvers parables & darke
speches, the which deceaved worldly men & brought many
many from vyll estate to extreme beggery / for vertuous the philo-
sophers were lovers of wysdom & not of the worlde, nor of wordly
vyrtues, but desyered & sought to have sermam atq; qualemam beati-
tudinem, or mentem sanam in corpore sano, therfor they called this
supernaturall medycyne, wherewyth they dyd dygest & expell
all corruption out of their naturall bodyes wherby the body was
so prepared that therin was made a perfect vnyon and transitus ab
extremo perfecto, per medium, ad imperfectum / whereby the body was made
subiect to the soule this secretly they attempted the rechest trifles, ab
appearely as well by other philosophers, ab by them which wrytt of this dark
Mystyk wear no gayners therbye / But they dyd wrytte of this medi-
cyne so covertelye that men thought that those philosophers promyssed
in the wrytynge mountaynes of golde / & such a stone or fyxed mat-
ter, that could convert & lowe all other base mettalle in to materiall
& mynerall gold, wherin they wear greatly deceived as appearith
for yf such a medycyne perfect, that had such a vertue of transmutacyon
could be had out of any thynge, yt must neede be out of golde rather
then any other mynerall, for in vegetalle or Animalle yt ca not be
had because golde ys the purest & fynest of all others / But out of gold
yt ys not to be gotten, for yt hath no more colour in yt, then yt needeth
for yt selfe / for yf yt had yt wear not perfect / & nd thoughe men

do.

fynde by experyence to take a dram out of an ounce of gold water
wyll they wyll make an ounce of Syluer or other base metall into
perfett golde, yet they gett nothynge therbye, for by this arte, they get
make no more golde that that wayght of gold was, from wence
they tobe their medyyn, bytause the golde had no more color then
needed only for an ounce, therfor yt colde gyve no more to other
but yt mayde color more metall but then yt yb not golde, but met
tall colored, & therfore the philosophers golde yb such a temperate
medyyn ab f have declared which yb in deed, forma, forma, sepa
rated from hib impedyiments & grosse substance, which yb brought
to such puryte that yt worketh in mans bodye called ab forma
celestis, worketh in to any matter prepared therfor by nature
therfor they called the detrasts & impyrmytyes of mans bodye, by the
name of imperfett metalle ab of Lead or ly. of Iron or of ca.
So that when any man that had any of these impyrmytyes was
brought to perfect temper by this perfett medyyn, then they sayd
that these imperfett metalle were turned in to golde. And by
this means was this great treasure of medyyn hidden so that very
few of the learned phisytyons & professors of phylosophyes dyd under
stande yt. butyll Theophrastus bynne, thorowgh the philosophers the
selves in their writynge exposed all men that studyed their wry
tynge that they shold not rredyte the have lerd of their wrytynge
but shold rather make an Allegoriall exposytyon therof
The other bynde of medyyn particularis, lernarij or physica
consistith in thre bynde for ab whole man consistith of thre
that yb to saye of Animus id est Spiritus, Corpus, and Anima, que
est substantia media inter animu et corpus, participans ex vtroq

Ob tris

So erst body consystyth & yt compownde of iij that yt is sayd of
Sulphur, Mercurius, and, Sal / In these thre consyste all mans
health & sybnesse / And as these thre only be in mans body so
they be the cause of all diseases & not the humors, so there be only
3 generall kynds of diseases / But ech of them have many dyverse
sondry & their especyall sortes of infynytyes as there be sondry sorts
& kynds of Sal Sulphur & Mercurij & of dyverse & sondry natures
As longe as these agree together, the body yt in health, but as
sone as they dysagree & any of them be exalted, the body yt sybe.
Wherfor there be tyll eiwyse 3 kynds of medycyn requyred, to
prestive or to restore mans body to health / that yt ys the diseases
be of Mercurius alone, yt yt to be cured with Mercurius taken
out of an other body / Allthoughe there yt no diseases almost but it
myght by som meanes, yet yt hath one that yt there / ys the diseases
be of Mercurius & Sal yt yt holpen with these ij / But ys the
diseases do consyst of all iij, yt yt cured with those iij taken
out of an other body / So that ys any of these by cause Sal
sulphur or Mercurius be exalted to much & passe their mean
the must be amended & reduced in to the perfect state of hyr owne
kynde & not of a contrary kynde, by way of transmutacyon
and by mutual agreament, in vertue & power, & not by repugna
cye or contrarytye of naturall qualytyes / & hyr medycyn agreth
& delyteth with his hyre / hyr owne nature rotreth the hyre nature
& destroyeth much to be coupled iowned & changed in to his hyre.
and hyre are corroborated & strengthened with the hyre, this na
turall desyre yt the cause of all prestervacyon & this the prudent
by

by diverse & sondry Argumentes / and that contrarye are not ment
by contrarye but only, propre ad suum innatum / Lye proveth
also by sondry argumentes that the humores wyth of physytyons so much
sweat & labor about, be only the accydentyes, condyyons, signes
colours & all yt we have only floweres & colors of decaseth, and
not the matter, rawes, substance or nature of the decase / wherfore
when they go about to cure the humors or the qualytyes, the leave
the decase uncured / for the signes & thynges are not the matter
or substance yt selfe. Lye commonly is therfore the physytyon to
knowe the decase by his wyght & anatomyes that yes by the matter
propertye & nature of the verye substance of the decase & not by
signes of yt, And that he shold have ~~frete~~ the wyght anatomye of
all decases & of all natyvall thynges before hyd yes, so shall he ap
plye to the infyrmytye sib apte remedye / for by the concordance
& agreement of the anatomye of the herbe or other natyvall thynge.
for medycyne
of the decase, the physytyon knoweth wyat thynges have affinitye
together, & ought to be coupled & joyned together / For the wyght
anatomy consyssith in the knowledge of the kynde concordance
and nature of all natyvall & eyterne thynges wyth man, which
do agree imbrace & cherishe eche other & concorde together in mutual
agreament, of verteye power propertye & estate to defend nature
So that of the wyght concorde of these ij anatomyes bye of the decase
& of the medycyne there nye doyth growe & proceed / wherby yes
declared that hyde are to be joyned wyth the hyde /
Also he teacheth his Scholars that wyth wyght great dylygence
and great labor, they shall contynually learne & exercyse the
sthes & beye all thynges by the eyes / For the eyes teacheth the
Doycrine and arte of physyck / yt yes the physytyons mayster
he.

He teacheth & learneth experience, by the parts by digestynge
fryenge exaltynge, resolvynge, reducynge, compondynge and
such like, by such experience shall he fynde out the iij substaces
of all creatures in this worlde of whate nature, faculty propertye
& condycyon they be of so shall he knowe all thynges by visible
experience, so that the trewe proof & tryall shall appeare to sib
yed, and searched wyth sib handes / So shall he see the matter of
etch medycyn & of etch deiese, & towch yt wyth sib handes / wherad
the knowledge of the other physicke of humores consyste in thigs
invysible, in opynyon in probable conceytayne & sophisticall
argumentes, wythout demonstracyon of experience. He calleth
sib arte Ars Spagyrica wheych teacheth to sterch & fynde out
by the fyer whate thynge yd hydden in etch bodye.

He teacheth also that the physicyon ought to be a natyrall
philosopher and that sib chiefe studye shode be to gett the symple
elementes wyth their fatenesse wherych be hydden under
them out of the grosse substance to the vse of physicke & preservyng
of health / By raison all thynges that shode be for medycyne
shode be first purged from their gross substance / By raison
wherfore such formales essencia, or fatenesse be vnra
ffed hydden & clogged in their matter or substance, they abyd
& cleave fast to them & can not be easly parted a sonder onles
nature have helpe therunto prepared by arte, otherwyse the
worke of that heavenly benefyte yd hydered & lett / for yt
yd the benefyte of etch thynge that worketh & that yd medy
cynable & not the substance or bodye / In this appeareth
the fowlt of physicyons wych wythout suche separacyon

do.

do minister ther ~~minister ther~~ medyynes to syke persons, for yt ye
better separacyon of ther pure from ther impure to be made, before
yt commyth in ye ther stomach then after in ther syke mans stomacke
which ye is to wete to make such separacyon. And by ther medyynes
the patyent verrayly rather noysyssemet then a medyyn contrary ye
to ther owne rule. One medicamentum qual transit in alimentum,
cessat esse medicamentum. For wyten ther medyynes ministered to
his body or substaunt commyth in to the stomacke, yt ye separated in to
treble noryssemet & dowble tyrsynet, taken aty other metal yty
& lyke yt vseth most to take his medyyn out of mynerallis, by cause
no other bodyes be so longe in mortasynge (for cause ye any metall
pristited in 1000 yeares therfore yt may be easly gatheryed, that
the longer they do abyde in ther formacyon, under the influence
of the heavenly powers, therfor the more tyrellestly & powerfully o
those bryttenes & heavenly powers be impressed in them. And they
have a more penetratyve spyryte then the vegytalle or Animally
sabe; therfor yt taketh out of them medyynes of great effect
By that ye aforesayed yt doth appeare, howe Theophrastus his
medyynes do dysagree from hoste of physyons, whym be under
the thyrd thynde of medyyn called Vulgaris, binarij or mixta
for as yt ye aforesayed outer physyyons medyynes do more agree
with the bodye (By rawe bodyes are noryssed with bodyes) then
with Anima, wherein fons Vitae doth consyst. Wherefor such medyyn
helpe lytell to longe lyfe, or to the release of Anima, yf yt be feble.
And by rawe ther medyynes are mynistered with ther bodyes, the

Worche vertewe & power that sold be medycynable, yt so synde-
red that yt doyth hystell good / by reason thyr outward applica-
cyons are so grosse that they cann not penetrate or pearse to
the veary greafe. / neather yt they in their composycyons, any
wyght or deue observacyon of the wyght Anatomye. wyth
the decase. or at least veary seldom / So that when they
be well considered & wyghtly compared together, there yt a
great dyversytye betwyxt the doctrynne & medycynes longyng
by hym, & the medycynes of the humorysticas yt betwyxt the
twene doctrynne of Christ and the Bonnysse doctrynne / For as
the doctrynne ~~the~~ of Christ for the helthe of the soule yt all
together spyrytuall & requyreth no outwarde thynge but
the sacrament of Baptysme & of the Eucharyst / so do o^r para-
celsus his medycynes for the helthe of the bodye, consyst in
steadfaste vertewes & requyrey no outward grosse substance
to be mynysstred, but only those vertewes of the medycyne in
a veary pure bodye, wysch may retayne & kepe the same
/ For yf there weare no bodye for them to be yn they wolde
flye & vanysse a waye. / And as the late Bonnysse religyo
standyth only in outwarde & corporall exercysyes, wysch be
a lett to the worke of the spyryte; wysch yt occupyed about
them / so the humorysticke medycynes consyst in corporall &
gross substancyes wysch serve for the bodye, wyrby the ver-
tewe of the heavenly vertewes be lett & hynderyed, and those
do resist
bodyes dyspleasyng wysch yt occupyed about them
Wherefore seynge that his doctrynne of Theophrastus yt more

accordynge

wonderful her Hyporalcb and his medycynes, & yb proved here
by experyence as apparyth by his Epytaph aforsayed, and by
her testymonye of sondry learned men, wherof one apparyntly hat
her healed xij leapers brought to hym at Nurymberge (a thyng
incredyble to them that dor not consider his art & vnknowen me-
dycynes) And seynge his dortryne consystyth vpon sure & infallible
grounds the proofe wherof appearyth by visible & palpable expe-
ryence & here effect & not in frywolous & vayne dysputacyons &
uncertayne captyous argumentes And seynge he yb had in
so great estymacyon in Polonia & many Almania Moravia
Sueria Austria & other places that they vse & followe hym in
her Schooles as testyfyeth Gulielmus Montanus a learned
physycyan And seynge his Scholars at this tymes being famouse
phylosophers & physycyans folowynge his dortryne do dayly great
mates, as appearyth to the worlde. And in this that wyll tyme
therin I thynke may appear, as yt dyd to me in auoydynge of a
decase in my sotle by his Arte which I ravyed xv yeares, thoroge
otherwayes I had lest nothyng vnthryed, we sholde not ether be
a frayed to followe hym or to thynke in so doynge, we leave a ryd
dynne knowledge for an vncertayne, or aide for neues haue
doubte, ben to negylyent in these matters But my meanyng was
to lett yone vnderstande partely wherin this Theophrastus doth
dyffer from o' physycyans, wherby yone maye see he ravysed lett
indeed me to thynke & hope that by his medycynes yone shall by godes
helpe vereable remedye of yo' greafes, which together with lerna be-
atitudo & prosperous estate I praye god to graunt yone & youre

De tartaro et eius origine in corpore humano, et quod ex eo podagra, calculi in renibus et vesica et quam plurime alie egritudines oriuntur

Quia quelibet res ex eo ipso quod per se est, id est ex prima eius materia, et quod ut perfectat id est ex operatione, merito nomen sortitur, ideo plurime egritudines in humano corpore existentes merito morbi tartari dicendi sunt, quia ex tartaro provenient non ex humoribus. Et est sciendum quod quilibet humor terrestris, continet et habet in se incorporatam quandam materiam coagulationi aptam, ut in experimentis patet et primo in vino. Est enim terrestris terrestris liquor ex terra exprimitur et talem materiam incorporatam secum adfert, de qua diximus, que materia apta coagulationi postea pervenerit ad operationem vel actu coagulationis, hic illud coagulatum separat, ac sedimentum se a retro, et ad extremas partes dolij vel vasis depellit, ubi adhe-rescit, et illud ipsum coagulata dicto materia, vasi adherens, vini tartarum dicitur. Sic in aqua tuinsmodi quoque materia inveniri que subtiliter se a reliqua separat, et que tartarum appellatur. Sic in lacte, lactis tartarum vocatur. Sic quoque ex succo oporum, et herbarum tartarum generatur, et nominatur tartarum succorum herbarum &c. Sic denique in leguminibus, et omnibus istis, quibus humor inest, quibus bessimur aut in potu bibimus et bevere solet, et hoc est tartarum. Et ore quod terra producit habet tartarum. Igitur quot corpora sunt in mundo tot sunt tartarorum differentie, ex quibus in homine tartarus generatur quia ex diversis cibis et potibus diversi species tartari generantur, unde diversa morborum genera. Sic ergo quod comedimus et bibimus natura non concipit nisi quod purum est. Tartarus igitur in homine est ort generis ex eo quod comedimus et bibimus, habens in se mucilaginosis quiddam

ex dissoluto frigido et coagulato per caliditatem stomachus statim vbi ad
se recipit continet et ingesta, separat impurum a puro, quod nutrimentum
est / Et sortito stomachus, purum transit, ad membra nutrimenti ca-
usa, impurum per stercora egit Et stomachus debilis mittit impu-
rum etiam ad hepar, vbi quoque separatio fit, si hepar forte, verba separat
et mittit nec necessaria in locum corporis ad illud nutriendum, Calida de-
co mittitur ve nibus in quibus certa digestio absoluitur / Sed vbi pri-
ma separatio in stomacho non est bona, et hepar separare debet, si he-
par debile est aut altiori ima, tunc ita tartarus venit ad locum in
quem nutrimentum descendere debet ex consueta natura in constitu-
tione Tartarus ergo ab ingestis bibitis et comestis prodeunt, sili-
cet ex debilitate separationis membrorum. Intendit igitur ma-
teriam ~~tartari~~ istam tartaream esse superfluitatem naturalem
et segregationem quandam ab omnibus corporibus coagulatis,
que mixta quamlibet concordantiam cum spermatis parte mis-
cetur. Quo modo ista secretis materia a coagulatis corpo-
ribus separatur distinguatur sic intelligere Quodlibet corpus
debet per se esse simplex, sine omni permixtione / Et aqua
nil nisi aqua purissima absque ullo additamento, sic sumus sed
haec non nisi sumus esse debebant puri, et immaculati ab omni com-
mixtione alia, quod tamen ipsum ita non est, imo in omnibus sic ac-
dit vt purum cum impuro mixtum sit, quoniam cum aqua lutum, cum
vino feces sunt mixte Postquam autem aut antecedente purum
ab impuro separatum, tunc demum aqua non nisi aqua vinum non
nisi vinum mutum remanet / Illud igitur impurum quod sepa-
rari contingit tartarum ipsum est / tamen materia impuri ca-
agulationis ~~apta~~ cognita est, que fuit monstrum tartarorum:

porro

1.

Porro et aqua sint lapidesq; et terra tartara / Unde sequitur duo genera tartarorum esse / unum et tenuitate aquae, alterum et tenuitate ~~aquae~~ terrae, quae tamen ambo tartarum generant / Cum quilibet humidatis et terra proveniens, habet in se malam quandam salsedinem, item tartarum quoddam, quasi vitrositatem apparentem / et ista a coagulatis corporibus resolvit se in terrestres humores qui liquor sunt sequitur nutrimenta, et in omnibus corpentibus rebus reperitur / Ista corpentia se laetem liquorem ad se attrahunt, et corpus impuritatem non separat, idem tartarum a liquore puro non segregit, sed permixti in nutrimento esse patitur, fit et sic permanet in corpentia ex corpentibus de pure in hominem / Cum igitur cum impuro indeq; ab alijs corpentibus appetitur et attrahitur et qui aquam bibit, illa appetit, ac bibit illam, cum illa autem id quoq; bibit quod in aqua est impurius / Dicimus qui bibit illa et cum vino impuriorem quoq; haurit partem / et sic quicquid denuo est quo brevius aut diutius, in eo semper impurum simul cum puro permixtum sumitur / sicq; semper fit in omnibus potus et cibi partibus commistis / Et quemadmodum in flamo fabricando solet, faber accepto ferro igni cum eo coniungit et sic commisto cum ferro igne, flatum aut aliud quodlibet efficit / per sorte flatus ignis iterum veredit, cum scilicet absolutio flabo, nec amplius circa illum operatur / Sic quoq; cum mucilagine et sale fieri dicimus / sal enim veredit, aufugit abit, mucilago vero manet, consistitq; / et est ipse tartarus / Quod sic intelligitur, mucilago est ipsis corpus, sal autem est virtus quae coagulat vel congelat / Sic igitur sal sua coagulatione perficit etiam si substantialiter non adest, mixtura tamen perfecta adest, hic residuum sal iterum abit in corpusculum / De mucilagine autem tartarum nullum fit corpusculum sed massa per se permanet / Sic igitur quedam permixtio reperitur, in qua sperma consistere cogitur

perfectio, tu sale tu mundagine, et primitius deinde etiam Archeus
adest qui fabri vice est. Istorum igitur trium vbi alterum destruant mi-
nus perfectum est, ubi tartari generatio est neque sit de sectis vel
mundaginis vel salis vel Archei, optimum quidem melior in morbo est
quia tartarum non generat, sit tamen alia quidam inde putrefactio
que quoque in morbum incidit. Quia igitur homo cotidie ibi
potuque multum ad corpus sustentandum necessarius vitatur, contingit
est quo modo ista corpora ubi et potus digeri concoqui et corrumpi primo
debent, quapro operationem eorum interrumpi et auferri quantum, ne
ad coagulationem, et effectum malum perveniant, idque extrinsecus fieri debet
non in homine. Dum quando pervenit ad suam perfectam di-
gestionem lac clarum, sincerum, et purum est, namque a se separatur
tartarum suum, nec amplius tartarum efficit. Si autem ad istam
digestionem perfectam non dum pervenerit, id est nec superum ab homine,
in hominis corpore id efficit, et sic quod extra hominem in vase fieri de-
betur, id demum fit, nisi quod in hac multum refert qualis Archeus
in isto homine sit quia fortis et quia bene separet. Quia enim
aliaque perfectus est hic Archeus, aliaque imperfectus sit vt ipsa perfectio et
imperfectio in digestione apparet, que quoque nunc perfecta nunc imper-
fecta est. Quia tartarus ab extrinsecus rebus in nos pervenit et
in nos introsumitur ex his nempe rebus, quibus edendo et bibendo co-
tidie vtimur, iuxta eorum etenim naturam, vim suam et effectum
corrumpit tartarum qui in nobis est. Simul vt de extrinsecus fiant in
nobis tartara interna, vt quod antea extrinsecus tartarum fuit in ipso
et potu, id postea quia suppositum sit tartarum internum humanum, idque
propter oeconomiam Archei humani in quo transformatio est.
De coagulatione igitur et formatione tartari satis dictum est, eam
fieri

fieri non posse nisi in hominib natura, proprietab quedam insit ad
hanc congulationem intimata, et congulatio adinventiv. Nam ppter
exterminari solimodo vtri effirariam fieri id non potest, vt lautarum
efficiat sed requiruntur ad hoc duo spiritib, qui homini lautarto mo
rbo laboranti inuti sint / vt spiritib salib qui est in microcosmo, de
inde Archeus natura microcosmi, hib duobus quia lautara efficiuntur
quemadmodum id fiat iam porro animadvertendum est / Spiritib sa
lib ta est natura proprietab ac vib vt omia congulit / nam sicuti
predestinatam congulationem thiam cavum in cavum, ossa in
ossa, ligna in ligna, lapides in lapides arenam in arenam, metalla
in metalla congulat / Cum sim itaq tiub est congulare ta que lau
lauta natura sint, et congulationi apta in homine reperiuntur /
Archei autem officium est separare, purgare, separare ac dis
cernere purum ab impuro, et omia per Antimonium subtilissimum
emendare. Hoc enim perpetuo agit in microcosmo, vt separet et
mundum ab immundo singat / quo deficiente spiritib salib in homine
non fit generatio lautari. Singuli enim spiritib qui in homine
sunt, singulas voluptates habent quibus gaudent et quas appetunt
Spiritib igitur hir salib, si non sit affectus est erga lautarum,
et si tali voluptate erga ipsum non moveatur, non agit ad congu
landum ipsum et sic lautarum non fit / Duo modo autem imi
tiat generatio lautari in homine, id quod sicuti dimmus ordi
nem / Principio et ante omia sicuti est (vt diximus) ap lautarum
exterminat conspiritus in cibib et alimentib, nutriunt autem in
nobis nascitur, quod ita audit. Archeus qui in homine est
primus est auctor vri humi / Nam cibus et potus prestquam
sumpsimus, purgare debet, ita vt purum quod est ab impuro

segregat ac distinguat / quod igitur prius est in sanguine ac ratione
ubique inuenit / quia quodlibet membrum ex eo quicquid sibi apte et conuenientem
nutrimentum fore indicat extrahit / quod impurum, id reiicere
tanquam inutile quid solet / que deiectio, per secessum et per urinam et su-
dorem fit. Prima igitur vis consistit in virtute stomachi / Ea enim
virtus in hoc laborare debet, vt quam diligentissime separet tartarum
a bono nutrimento, tartarumque tanquam superfluum per secessum eijciat
Sicut enim et excrementum illud nihil aliud esse debet, quam fecis
et tartarus. Nam in stomacho vt diximus ita plane cibus et po-
tus purgari debent vt fecis et quicquid est tartari per secessum de-
pellatur / vt sic id quod tartarus coagulatus fieri poterat, destru-
atur, impediatur et eijciatur ne tartarus fiat, ne cum spiritu salis
forte coniungatur, aut ei subitum esse incipiat. Sequitur itaque
duplex vis. Expulsiua siquidem ventris per intestina et altera
expulsiua per urinam / que omnia fieri per Archeum stomachi debet /
hanc ob causam vt sic materia vltima tartari destruatur et im-
pediatur, ne in spiritus salis dominium inuadat, aut si inuaserit, ita
vt ita tamen corrupta multa sit, ne coagulatio ibi fieri queat /
Bona igitur fecis et tartarus vniuersum cum sterore debent, vt sic simul
cum sterore per secessum eijciantur / Ita fit vt salis spiritus nihil
inueniat quod coagulet et in tartarum redigat.

Quodlibet coagulum habet locum suum in quo coagulatur, sicut
necesse quodlibet contentum in continente esse / et quilibet tarta-
rus in humido sustentatur et in humido est / Vbi enim hu-
midum non est, ibi nec tartarus generatur / In humido enim
est et ab humido separatur / et illud humidum in vase suo con-
tinetur / Omnis humor necesse est vas habeat in quo retinetur

prod

3

quod in homine vas naturae dicitur, in quo est spiritus separationis,
id est spiritus qui id quod tartarum est, a non tartaro secernit, et
id sanum servat et humidum in vase purgat, et ab omni impuritate
sincerum reddat. Quicquid igitur impuri adest praesertim
id statim ab humido removet. Hac operatione spiritus efficit
ut duo ab humido distincte separentur, tartarus nempe et fex.
Fex ad fundum mittitur, tartarus hinc inde in lateribus
quasi in parietibus adhaerescere cogitur. Sic fit rotidie in homine
fieri solent. Et illud in corpore vas, omnino simile et par est cum
externo vase in elementis, una saltem adhibita differentia, in
emunctoriis nempe et emittendi foraminibus. Ista praeterea
tartari causa semper impleta fit nec ullo tempore vacua repe-
ritur. Nam etsi per emunctoria rotidie exprimentur exeunt, tamen
indies vasis a pluviis melioribus in nitrosismo radentibus iterum expe-
liuntur, sic ut nunquam vacua, aut inania inveniantur. Nam ista
pluvia semper in homine quemadmodum extra hominem in mundo
ac firmamento radunt. Dum igitur sic in vasis liquores fiunt, spiritus
separationis ad separationem operatur et purum ab impuro segregat.
Non tamen permittit tartarum cum liquore esse nec secum quidem
sed ab interiori separat. Nulla fit vasa tartarea in
corpore humano, nam in omnibus concavitatibus totius corporis
tartarus generari et adhaerescere potest. Nulla tamen est corpo-
ralis quae liquorem, in quo tartarus est, non vitiat aut no-
cumentat. Attamen tartari praecipui non fit alia vasa, quam
quae penes emunctoria fit. Tartarus enim etiam extrinsecus
alia vasa quaerit, sed ibi alia etiam forma et species alia fit.
Nam iuxta vasorum varietatem ut sitis etiam tartarus ut fecis
fiunt. Quilibet vena et os est vas tartarum non praecipui tartari

sed cruoribus, et in membris principalioribus talia vasa sint, ubi
talia vasa sita sint ibi varia morborum genera, generantur. Omnia si
spiritus salis et materia tartari commixtio adest in uno vase, sive in pons
sint in venis, aut intestinis, aut alio vase, sic tartarus ingesta naturam
ac proprietatem suam, item ingesta vasis proprietatem generatur. Duo
preterea spiritus coagulationis sunt. Unus in peregrino tartaro, alter
in cruoribus, et circa hos duo observanda sunt, Unus circa spiritum qui solum
in viis eminentioribus coagulat, alterum circa spiritum, qui tantum concavi-
talibus totius corporis, et in intestinis articulis, pori, randis membris
principalioribus coagulat. Cum igitur in viis eminentioribus
coagulatur, ibi coagulatio repetitur. Et omnes tartari species in sor
ab interim differunt, quod non eiusdem sed diversae formae, ac colores dissi-
sunt, quae diversitas ex diversitate vasorum et spiritum coagulatio-
nis causatur. Est enim in sor differentia quod alius tartarus alios
dolores pavit, alios aegritudines generat quam alius et tamen omnes tarta-
rus sunt. In intestinis etiamque in corpore sunt, et in contrariis habi-
bus ubi ossa duo coniungunt, generatur tartarus, ibi enim sese ponit, et
inter aures et cranium, inter nasum et cerebrum, inter nasum et cani-
laginem, item in vasculis manum ac pedum, in omnibus locis sanguis
totius corporis ubi coagulationes, et ubi duorum membrorum commissio
est, ubi in lacertis, aut alibi contrariatis sunt, tartarus generatur.
Hic tartarus ubi sunt, ibi Ischiatica Arthetica podagra, gremgra
et similes aegritudines sunt, sive in genu sive in lumbis sive in
lubis sive alio quomodo loco. Hi omnes morbi ex unico tartaro
similiter cruoribus, qui in intestinis habitat, sunt alius tartarus in
venibus ac vesica. Coagulationes eiusmodi sic sunt. Quo-
libet vero ex, quae corpus fieri debet, per coagulationem id fit
nisi

necesse est. Coagulatio autem spiritus salis est, nam in corpore et potissimum coagulandi est per istum spiritum salis omnia corporea coagulantur. Omnium spiritus ille est et subiectum suum habet, cui illud coagulat ingreditur corpus suum redigit. Dic in maiori mundo agit, et sic in microcosmo, quoque officium suum exercet, sicut hic omnia ordine suo, ordinata sunt. Cavo sanguis ossa nervi nihil corporea in substantiam et corpus suum per hunc spiritum redigitur. Et sic corporalitatem suam ab eo accipiunt, idque impta ordinem ac predestinationem creationis. Dolus autem tartarus, preter et contra omnem ordinationem non membrum est corporis, corpus tamen est ordinatum. Omnia igitur tartarus sit contra hominis ordinationem generatur, igitur natura ipsa, eum aliquando stingit ac ad exitum propellit. Igitur separationis, expulsionis, et destructionis virtutes, fortes ac valide sint, morbos tartarus generare non potest, sin separatio non operatur, nec expulsiva virtus sequitur, quod in homine nihil recedere nihil generari aut fieri potest, de genere plantarum, nisi tartarus, nam alia subiecta omnia digerentur, sit igitur coagulatio illa una qua dicimus per spiritum salis, tartarum in liquorem sicut mirabiliter impta naturam ac innatam preparationem, ac coagulationem qua artificiosi predicti est, in aliis atque aliis formam persicientem. Et tartarus tunc primus liquor fuit, et reliquis liquoribus permixtus, quia autem natura nihil insepartum relinquit, ideo tartarum aliquando separat, ac stingit, et sic dicitur fit, et antecedente coagulatione, liquor in tartarum coagulatur. Et quilibet tartarus in predestinatum suum locum redigitur ac per

fectus

fertur ponitur. Et si tartarus in urinis sit vel glutine albo com-
misceat et in istis locis sit granulat et globulus in modum pisi efficitur
podagra tartarea vel lithetica tartarea appellatur. Si non dum
coagulatus tartarus, sed in massa adhuc consistit, appellari etiam
potest Orsiatica tartara. Tartarus podagricus non vel vini
tartarus adfert propter humiditatem igitur in granula sese
componit, et sic in sinovia vel glutine albo paroxismos inducit.
Ubique glutine non est dolor in membris exterioribus, ista tan-
tum extranea est causa doloris.

Nullus est tartarus quin in se materiam salis minoralis habeat
id est qui non per sal coagulatus sit. Igitur etiam spiritum in se
habet salis non solum spiritualiter sed etiam corporaliter. Nam
quamquam corporalis spiritus non coagulat, sed spiritus solum proprie
spiritus est, tamen illud corpus in tartaro quoque est, in quo cor-
pore spiritus est et per quod spiritus operatur. Corpus enim
illius nonnunquam vitriolicum est nonnunquam aluminis aut salis commixti.
Sed tartarus ex tam multis spiritibus mixtus, etiam tantumodi do-
ris ac paroxismos adfert, quam multiplices enim spiritus sint, tam
multiplices dolores pro ut salis natura est. Habet enim sa-
lis spiritus principam inclinationem ad morbum aliquem in se ga-
lli, et proprie ibi morbus est, talis etiam in illius tartari paroxi-
smis passionis erit. Ista salia quamvis tartara sint, tamen ni-
hilominus interim instar sibi proprietatis quasdam retinent, et
sic triplicis acrimonias oriuntur, altera ex tartaro, altera a
spiritibus salis corporis, tertia etiam ex antidenk id est morbo. Et

sic

S

sic triplices in tartaro natura sint, triplices etiam passiones ac dolores / Preterea notandum quod quilibet corporalis spiritus naturale suum tempus ac terminum habet, ad procreandum perfectum / id igitur tempus si inciderit sub tartareis cruciatibus exigitat, dolores profert et sic parvissimus alterum parvissimum generat / Et si tartarus salsus in stomacho non separetur, sed sic in pasta sua trahitur dolores ac passiones parit quas describere impossibile est / Et si granum unum huiusmodi tartari habens autem propinquitatem spiritibus salis attrahatur ad nervos et pertenis ad gluten alterum sicut talis tartarus est podagra, chyragra ischiagra et ita de ceteris cruciatibus / Tamen talis tartarus non semper congulatur sed interdum resolutus manens iam hic, iam illuc cum vino in aliud locum serpit / Quemadmodum enim limbo vel procella maris a ventis agitata, varie movetur; ita quoque tartarus in hominis per exercitia interiora in hominis motus, id est per commotionem vel motum maris varie pellitur Gluten non est salsum minerale sed est res liquida, sed cum transit ad id sal minerale, hic incipit / Gluten per se est sal dulce, sed accedit ad id sal acetosum / Ita ergo gluten a natura ordinatum est ut in nervis sit, scilicet ut administret nervorum ligamentis, sicut nos stomacho damus cibos, et post digestionem mittit ad hepar et gluten suum in cibo attrahit / Cum in omni cibo gluten est ideo cum attrahit ad ligamenta / Ita ergo in omni cibo, in omnibus commessis et bibitis gluten est naturale et minerale, Cum igitur sal minerale venit ad gluten, gluten incipit, cum humoribus salis et mineralibus congulari, inde fit ut membra fiant immobilia, ut in podagra, et non potest movere quia gluten congulatur

lu

tu est / sed to dolores adsint quia dico contraria / Gluten est sal dulce,
sed aliud est sal salsum uiuentale, ideo quotiens contingunt fiunt dolores
aliquando 5. 7 uel 14 dies uel tres septimanas et aliquando diu,
tunc, donec regle mistenuis et contemant / postea dolor aliquando
quiescit / fuerdin materia congregatur ad locum, rursus fiunt dolo-
res et patientes conquerituri / Gluten album adeo subtile et purum est
ut nullum membrum familiae affinatur quam gluten album Si tamen
aliquid ipsum attingit dolet inde / Quando gtum inflatur non est
aliud quam quando gluten fluxus aliunde venit, et pugnat inter se ut gtum
uel si materia uentosa inflatur / podagra non dolet sed quando flu-
xus radit super gluten tunc dolet Errant qui putant po-
dagram esse fluxum a capite destillantem phlegmaticum / hoc fal-
sum est nec ex superfluo humore venit Gluten non est in
membris interioribus sed solum in exterioribus, in articulis ubi
sunt ligamenta, sed quando gluten venit ex sue loco et latius se
dilatat ibi unde contraxum est, et continuus dolor Iam onus
dolores qui in articulis sunt et membris exterioribus, sunt ex glu-
tine ubi gluten est in ipsis ibi tartarus fit aut podagra et hu-
iusmodi morbi

Cura podagra

Podagra cura potissima est vt ipsa curetur, et non humores, quia
ysti non sint infirmitas humor aut humores, podagra vel podagrica
non magis q̃ albi et nigri coquuntur. Quamobrem inutiliter
purgant. Morbus ipse curandus venit cui nomen est podagra
et non humores, non alia cura videtur hic q̃ si loco pedis curaret
solianes. Ad perfectam igitur curam podagra primo re-
quiritur purgatio, vbi id solum animadvertendum, vt anatomia
layalina, ad morbi anatomiam se comparet planeq̃ ex adverso
eat. Ex quo sequitur id solum expurgandum, quod in anatomia con-
trarium ac velut hostem agat. Neq̃ enim purgando quemadmo-
dum vestis est medico req̃ prodit, sed sicut natura, nisi ipsa pla-
ceat, vt que lesbiam regulam sequi nolit. Nam ad amussim
(vt proverbium habet) applicandus est lapis non ad lapidem am-
ussis, cui quidem rei ita se accommodet medicus, neq̃ predictorum
aliquid, puta choleram vel phlegma vi conetur evellere, sed po-
lius id quod natura adversus aggrediatur, purgetur igitur podu-
grius plena ac perfecta purgatione.

Nobis summopere notandum est medicum veratri seu elleboro nigri
recte preparati podagram solam purgare, medicinamq̃ esse
podagra, nec solum istius veri etiam spiritum cum quotquot sint
vera est purgatio, postquam hic progressibus ad curam
Nec fuit antiquis medicamentis vsi sine additione. Medi-
corum et philosophorum primi, quibus et sanitatis et vite longe con-
servationis maxima cura fuit huius herbe vsu exercuerunt
ut bonum adiuterunt vite regimen omnibus apprime necessarium
qui ad hunc finem pertingere nitebar. Martius est vt inde fine

morbis, at sani, terminum vitae suum adimpleverint / Nullum in illis
viris, apostema, nec in hepate, nec in pulmone, multa minus in splene
locum habuit / Nullus etiam stupus chirurgiam aulem contrectare
vel sut, vlcera, lupus cancer, et id genus alia, nec intestinis, ca-
tarrhis aliquis nasti potuit, quo paralysis, podagra, chyragra
vel alij dolores, vt in ropis, vel venis, ~~vel~~ frigidi vel calidi,
(qui senibus communiter evenire solent) aut febres, vt sint quoti-
diana, tertiana, quartana vel alie funeste potuerint / In il-
lis nulla putrefactio generata est, propter quam halitus sanare
potuisset, aut vtrinque provocari / Qui hac olim fuerunt ex antiqua
vtu ordine sanitatem sua ex venatione sua natura prorsus re-
cuperaverunt, quos etiam curare medicis humoristis impossi-
bile fuisset, ac inauditum / quod nihil opere, sed lingua tantum pre-
tare valent / Plus enim omnis et multitudo mest hunc herbae q
scribentium omnium in Arabicis licterum libris, ad vitae longe con-
servationem describitur /

Diebus igitur sunt sunt omnibus antecedentes dolores principiantur pungi
tur patientes, quo facto stupus podagrinus auferetur a toto cor-
pore, fit vt sova paroxismum, parum aut nihil dolorum sentiat
Antiquiores philosophi soliti sunt sex loco saepissime pungere
sic vt podagram suam expulerunt

Modus reducendi Elleborum herbam in
balsamum est iste

Putrefiat in aqua propria sunt calore proprium clausa, sty-
llata, postea separetur humidum ab putrefacto, et iterum
putrefactum est separandum a feribus in singulare corpus resol-
vitur / hic erit balsamum in duobus gradibus in humido

Et cu.

7

Et cum viginti duabus in pulvefacto / Dosis pulvefacti stridum gradus,
et humidi stridum quantitatem considerentur in administratione post
prostatum / Illud in essentia sua potest assendere si premissum opus
iteratum fuerit additione virtutis herbae / prodest etiam post cibum in
potu sumptum de radice potissimum intelligatur

Cum retentio est et aliqua portio ravium et pote libre quadrans accipi
atur cui aqua immissum tale addatur uncia una, marcopropevis aque
3 j radicis humidi in grandinis cubis fragmentis. uncie ij Carnes mimu
tissime concise, cum predictis omnibus, in vase pervoptime clausi digerantur
in aqua bullientis per sex horas. deinde humidum effundens, re
stetur, quod residuum est abijce / Fructus humidi pro morbi personarum et
necessitatis exigentia non plus nec aquo minus administrabis

Alia radicis humidi expulsio

Ex ista radice retentissima tota humiditas et oleum per vim ~~extrahatur~~
spiritus extrahatur deinde spiritus ille separetur, et radicis essen
tia sola maneat absque mixtura peroptimaque dulcificetur / Hoc pro
cessu tutius agitur, cum habemus melior purgatio non emersuerit
in lucem nec melior cura / Hoc etiam notandum est medicinam
hanc suave operationes non ita repente, sicut solent alia demonstrare,
sed paulatim et suavissime, studium personarum, infirmitatis, regim
inis et aliarum commoditatum proprietates

Aliter

Pillula ex iteris magnitudine composita ex succo humidi radicis avi
da, studium autem extracto, in vino stomacho sumpta idem prestabit

Alia purgatio ad podagram quoque quarumque speciem

Re Mercurij sublimati aureum optimi preparati ℥ ß Aloes optime
Chamepityos aqua destillata lotae, ℥ ij Antimonij reverberati
Croci j / Croci martis / et calibis correcti ℥ ß Mastichi rectissimi
gran iiij Umbra fulua gran iij / Fiat massa cum essentia ste
chados massiliensis, in qua grana quinque vel sex olei vitrioli fuerit
int infusa / Formentur pillule pisorum instar et a quinto vel

sexto

sexto semper interposito die, detur una deglutienda

Alia purgans intus et extra

Tinctura Antimonij vetria semis ponatur in 20 unciis vini et simul digeri permittantur / De vino bibat ad tres vel quatuor septimanas ante alios sanus purgat hic potus intus et extra, id est per sanguinis venuositatem et de stercorum expulsione Abstinendum est a vino Antimonij ante corpore eius preparato vel appellant

Post purgationem si demum reliquie superfint aut podagris aliquin sit infirmior q. vel purgationis serie possit reiteratione tantam fier Resolutinis, et destructiuis utendum est quibus liquor salsus sive tartarus qui desendit resoluatur consumetur ac separetur / et granula ista que medici appellant nodosa, ita dissoluantur donec in mellis, aut saccari inspissati formam redigatur, ac deinde resoluatur, inq. ipsa resolutione consumatur Alia autem consistentia talis esse debet vt etiam que indurata sunt, distortentur, incurventur, iterum extendantur mollifiantur, ac in pruri esse sinu stimulant / Arrama autem e mysteria salis salis podagrici resolutentia quinq. sint, quorum quantis quodlibet per se sufficiens est, tamen etiam componi adinuicem possit, vel vel quinq. vel pauciora simul componi possit / Quid igitur ista simplicia Gummi, Resina Mastica Mastiratorum, oleum Therebinthin extractum / In istis quinq. vel in principalioribus omnibus vis e virtus dissolutiui omnia tartara granulata in liquorem et aquositatem consumptioni subiectam e obnoxia consistit

ppmatio

8

Preparatio autem simplicium predictorum talis esse debet, vt scilicet
in eam elevationem perducantur in qua sublimari possint, et
sublimatorium illud ad minus vnius septimane esse debet, et sint
compositioni apta sint, ita vt ista sublimata bene et tuto reponere
re possit et conservare / Ordo vt igitur huius tartari generationem
cognoscisti, et prout loci tibi intelleximus, sic hac inquam sublimatione
membra tartarea vel loca tartari granulosi, (quemadmodum indensa
podagram vocant) vnge / Et ex isto vnguento tartarea granula
resolvuntur que alio modo resolui non possunt, nec vllo pacto auferri
aut adimi nisi hac vnctione, qua lyte materia consumitur liquida
fit, et illud liquidum in corpus prudenti sicque in corpore plane consu-
mitur, vt nunquam sentiatur aut videatur

Aliud vnguentum sive oleum quo perungat[ur] pars
dolens aliquot septimanis post purgationem
quo processu podagrici dolores a radice tolluntur
quod ad hunc modum componitur

Cervini sanguinis tres cauthares, quos destilla per alembicum
in igne lento tantisper donec phlegma totum ascenderit, et color
rubicundus tandem puniceus fiat / per Athanor in demum igne
vehementissimo tam diu pellatur donec olei nihil amplius
ascendat / Postremo demum per ignis gradum sublimetur, et quod
sublimatum est, fragili vasi colligetur, et cum olio misceatur
ac eo perungatur pars dolens aliquot septimanis
Vinum quod patiens biberit, cum Caryophyllata radicibus et
Croci vulgaris diu adeptus herba veritus est, esse vetere, nec non
expurgari debet / Hoc processu podagrici dolores a radice tollunt

Aliud vnguentum ad idem

In nodis lapidis podagricis vsus sit (inquit noster paracelsus)

Armoniaco cum aceto dissoluto et destillato cum therebinthine oleo, sive
neq; oleum Christalli post candem dissipat duriciem vel sepissime
exprimitur sic / Aut Cristallus calcinata cum oleo therebinthine, sive et oleum salis

Et si morbus retentus est, neque indurauerit, sine in topsos abierit Munia sua potest curari, scilicet Alia ligata, et liquore Munie, intingendo artus, per hebdomadas octo, pro ratione et natura podagre

De dicta, regimine et ordinatione egroti maxime necessaria

In hoc morbo etiam si medicina optima sit, et in resolucendo, ac depellendo egrete id officium suum faciat, attamen nisi regimen adhibeatur, eo iterum redit ut per ibidem, ac nutrimenta id facile tartarum in homine recedat qui antea depulsus per medicinam erat, et ut fortius fortasse, quia antea recessere tartarus iterum incipiat. Primus igitur labor medici erit, ut spiritus coagulationis vincatur, superetur et sic debilitetur, ut amplius coagulare non possit. Deinde ut nutrimenta omnia tam sibi quam potus a tartaro bene purgentur, tartarus in ipsis vigeat ita ut multum in tum modum perdurantur, ex quo tartarus generari possit. Tertius, ut coagulationis spiritus, ac tartari massa distinguantur ne alterum ab altero adiuvetur. Si talis ordo ac regimen incipitur certe nec causa nec materia amplius adeuit quo talis morbus generetur. Igitur in primis ~~imprimis~~ ante omnia diligenter observandum est quis spiritus coagulationis adsit, minus naturae, ac proprietatibus sit, ut possit quam hic bene notum inde etiam posita sint quibus, aut quo pacto ipse spiritus frangi, debilitari ac penitus corrumpi debet. Et autem ista omnia cognoscantur arte Spagyrica opus est illa enim aut quaerere docet ac investigare, quicquid in quolibet corpore verundum iacet, sic ut vera probatio per visibilem experientiam oculis appareat et vera materia morbi oculis videri potest, et quasi palpanda exhibitur. Nec minus in nutrimentis visibilis ac sensibilis perfectam autem tartarus sit. Separa igitur salem urine ab humidate, et in isto sale verum indicium et certissimum signum invenies. Si quis urinam accipit et ab ea tartarum separat, ita ut ab urina tartarum plane segregatur, ib naturam, ac proprietatem tuus

tuus

taxi hic plane cognoscet / Sin autem hor partes medicus signa nō
quesierit, id recte hallucinabitur decipietur, nec aliter urinam as-
picit ac si quis turbis oculis monstrum ignotum aspicit / Sic igitur
quo digni modo de tartaris queremus, et sit perspicillis in fundo uri-
ne perspiciendus est / Illud enim sciendum quemadmodum extreme bidui
ub ex nitro urine salem nitri fieri, et per illum salem denuo nitri
naturam cognosci / sic quoque primum ex urina nitrum fit, oportet
salem ex humiditate extrahi, et hic spiritus salis, corporaliter bi
detur et manibus teruntur / hic demum philosophicum iudicium ad-
hibendum, dic physicum, medicum, et Epigyum dicit / Nam pretio fac
tiam urinae tua inspectio parum prodesset

Per tandem autem Criteriam in mutationibus tartarum queri
debet, et cognoscendus est in omni specie tam nitri quam petrus inveniat
Sicut et loca eius apta cognoscantur, et que eius diversis, que forma
que proprietas ac natura sit, primus intelligatur / Sicuti for
tasse potest, et quilibet nitri species, tartarum ex et prodeniculum
oscindat / Sed id nequaquam satis est ad plenum iudicium et ad perfecta
cognitionem / nu ultra predicta omnia, ser etiam cautela requiri
tur / et ex materia extrahatur, deinde gradus ac qualitates
inspiciantur, cognoscantur, que similia que non / nisi que
notandum, etiam plura tartari genera in exterioribus mutationibus ~~mu~~
~~tationibus~~ inveniuntur, quod causam tamen morbo non prestet
fortius principale mutationis queritur ex quo causa aut
origo morbi est, et id autem omnia ex regimine resecandum est

Criterium

Videndum igitur hoc quasi pro maxima, & utiquid utrum det, id tartarum quoque det. Omnibus enim omnis salis est, et omnis salis tartaream materiam in se habet, et ultima cum materia tartarum, et in eo omnibus res sita est, quod stomachus cibum in albali persistit, aliab enim tartari generatio non fit. Videmus igitur patria sua tartara, eorumque proprietates penitus in genere primo predictas. Deinde spectemus et quoque singularum cibi ac potus species naturas, ac qualitates cognoscat. Cui hoc examine bene exercitatus medicus fuerit, et deinde tartarea agritudines ei forte obtulerint, sicut minuere ex sale urine probam facere, sic et alterum alteri opponere, et ne alio aliud conferre sicut genus ad inferiorem conferuntur, et que nobilior sit res tanti. Esto igitur modo medicus tartaream agritudinem inveniat cognoscet ex quo iste tartarus generatus sit ex cibo ne an ex potu, id est indicium ex urina sumat, et sciat quale ua genus tartari id sit, imo que species etiam, et sic instrumenta probet diligenter tractata que instrumenta cum tartaro illo convenient, et sic communionem exterum instrumenti cum interno tartaro habeat. Si genus et species tartari sic modo cognoscitur, tunc illud in regimine amovendum et prohibendum est, ex quo talis tartarus cognoscitur, et sic locus est opportunitas, et tartarus per medicinam pellatur ne iterum restat. Si igitur regio aliqua precipue, ac peculiare quoddam leguminis, aut fructuum, aut potus genus producat, ex quo tartarus consimilis in plerisque regionibus incolis generatur, quod animadvertendum diligenter. Illud enim genus ex regione ista prodeunt si removeatur, magnorum

lonum ipsius aliud ex alia regione genus suggeratur, futurum est ut
tartarus nullus in homine deinceps generetur / Non enim semper
ijs rebus et fructibus utendum quas quaq; regio sibi produxit, sed ea
quærenda, quæ ad sanitatem plus conferunt, etiam si ex alienis et
peregrinis locis petenda / Cir onus spectes ibi et potus peculiariter
intelligendus sit ut sit pro cibo deteriore alius minime malus quæ
ramus / Si in potu potantem materiam invenerit medium, sin
materiam quaq; non potantem sitiat, in alio ibi genere, set ex
concedendum, illud prohibendum erit
Notandum ex Romanis multum tartari fieri / et qui ex ijs tarta
rus fit, vehementiores dolores pavit, ex alius tartarus
Zarrarus quaq; et mell vbi in stomacho intemperatio prevenerint
plurimum tartari generant / Sed omnia in silvis versantia
que ab hominibus abhorrent, ab hominibus non nutriuntur
plurimum tartarosa sunt / Ex quo animalia sint feriores ac
minus domita, eo tartarum ~~pecuniosi~~ periculosiorem durioremque
ac deteriorem generant / Prestitim etiam quicquid in pet
rosis montibus ac lapidosis locis militat, plus tartari sicum ad
fert, ex quod in consuetis locis sustentatur / et ea tartara omnium
durissima sunt / precipue tamen sanguis talium animalium noxen
tissimus / talem naturam ac proprietatem, nempe ex potu et
cibo etiam concipiunt / Capones Austros Anates inter anim
alia domestica tartarum facile generant / Pisces etiam ad

tartarum

11

tartarum generandum proclinis sit. Quia legumina tartarosa sint,
Stomachus igitur hominis si talibus impletur, nisi optime sit na-
tura, et nisi antea sequestrandi sit peritissimus, et expulsaniq; na-
tura vertute plurimum valeat, fieri non potest quin tartarum
generet, non tam in vesica q̃ in aliis omnibus vasis tartareis
Etiam si stomachus optime prout esse debet preparatus ac mu-
nitus est, in trinetiq; omnitoso corpori ministrat, tamen in ip-
so mutrimento tartari prima materia est. Igitur id mutrimentum
lobi ad lora tartarea ponitur ac deinde separatur, ac coagulatur
sit et tandem tartarus ibi generatur, ubi mutrimentum attractum
fuerat, et quia ea mutrimenta non sunt sita in viis emunctorij
sicuti alia secreta solent igitur in ijs loris stantes liquor manet
quasi ex omnibus tartaro gor fit, in tamen ibi solum tartarus est
tam subtiliter nempe ibo digesto vt ad ista lora perdum potuerit
in quibus deinde coagulatur ac manet. Ad preterendum igitur
hunc morbum gor intelligendum. Tartarus in stomacho desertus
Stomachi autem officium illud est vt id decoquatur, ac digeratur
quod semel accepit decoquendum, postea etiam sequestrare, et tijere
debeat. Gor si per se stomachus fieri nequit, rerum adiutandus
erit, et ita corroborandus, vt ne veneno etiam preservatur,
quemadmodum non mevula non cicunia, a venenis abhorreant.
Et sic revera stomachus redigi debet, vt quemadmodum struthio fe-
rrum ita hominis stomachus tartarum consumat. Stomachus
igitur ita ad fortitudinem preparandus, vt omnia facile dige-

vere

rere et consumere queat. Et alibus restrictiuis confortatiuis, astrictiuis, et tali stomachi fortitudine hiis morbis precauere ac vitari potest. In tali prestruatione duc sunt vie, vna in stomacho preparando, & altera in tartaro extremo adimendo, ne in hominem per cibum proueniat. Et sic ~~medicina~~ cibus medicina fit. Primo stomachus preparatur roborator ac fortior efficitur, solummodo Acetosis et suuinis, que quoq; duplicia sunt, naturalia et artificialia. Et suuinum acetosum medicina est, que a natura sua stomachum ita intendit, et appetentem reddit, vt etiam non edenda edere cupiat, et non digerenda facile digerat. Acetosum autem naturale, est acetosum salsale, id est aque a natura amare et acetose. Aque et fontes a natura acetosa, alius alius in acetositate sua excellit et superat. Et artificiale acetosum est acetosum vitriolatum, et est in minuralibus et metallis, et talibus sterme quoque acetosi cinsmodi vitriolatas proprietates in se habent, id tamen varijs modis. Et sic solum in acetositate digerendi ea que digerunt potentia consistit. Hec sunt que a tartaro morbo prestruant eum, qui illis in sua dosim, ac in suam qualitatem vtitur, vt in sua persona qualitatem dimetiendo.

Quia cibus totum corpus penetrat et in cibo medicina est, ergo et medicina, sic commodissime ad omia corporis membra perducitur, et sic vbique operatur, et suo officio fungatur, quod per nullum aliud directorium tam commode fieri potest. Et perducto modo sit, et sic hoc modo cibus et potus medicina contra tartara fit.

Quia

Quia igitur corporis primam materiam tartari medicina sint, et
totum corpus penetrant igitur in omni parte corporis, istam primam
materiam ubi inveniunt, mutant depellunt.
Et autem nutrimenta medicina sint, id ita esse debet, ut omni aegro
tanti quicquid appetit, carnes pisces, vinum et ut nihil expropto pro
beantur ac detur, et hoc ideo, nam quo maior est ad edendum
appetitus, eo maior est attractio, et eo natura fortius, ea nutri
menta in totum corpus attrahit igitur etiam si illa nutrimenta
quae appetuntur insalubriora ac immundiora sint, non obstante
eo, danda et concedenda sint. Nam ideo fit ut sic propter nimium
appetitum facilius digeratur ductaque, imo eum locum penetrat,
ubi dolor est, et si in nutrimentum parvum est, in modum qui
sequitur medicina exit. Tyrus in Tyriara non ideo est, ut per se
medicina sit. Tyrus enim pessimum ac nocuitissimum venenum est, sed
ideo quidem adest, ut medicinam ducat, corpus penetret, et sic se
in alias sibi coniungat vires, in omnia totius corporis membra in
agat, sic quoque de nutrimento quod appetitur sentiendum est, no
obstante quod per se nocivum forte est, si modo vehementer ap
petitur. Nam cibus et potus potionis nomine hic venunt
et hoc ideo, quia etiam cibus quasi in liquidum potum vertendum debet.
Nec enim cibus esse debet ut qui de ulibus frangatur. Immo
crassior detrivior ac impurior parvus, ex quo stercora solummodo
fieri solent, et in qua tartarus est, id est experimentum corpo
ris ab eo, quod vere nutrimentum est segregari separari debet,
ut solum nutrimentum sumatur, non nutrimentum cum experimen
to et tartaro simul. Et autem istum cibus aliquis
perve

perueniat in potionem quasi redigatur necesse est Cibus purgari ac separari a corporalibus excrementis id est a fecibus et tartaro debet in hunc modum, sumendo pro nutrimento tarunc festab tarunc vt mediocre fiant sicut para Adde illis Aquilegium spinosum, visum quercinum Alkali de duna glacie, et cum istis coque et sit tarro in medicinam salis redacta exit vel sit Vt tarunc lib bene distillab et combusta tanq; farrimina Aquilegij spinosi visci quercini ana m 2 Ambouum alkali ana unciam semis Alkali glacie dunae unciam unam mis tantur, addatur simul in tantum cum salte, vt in cibo fieri solet condito bene claudatur, conquatur in balneo maris, donec in insulam redigatur, id pro cibo sumatur preter hoc insulam etiam alios cibos, vt pisces et, si voluptas hominis exquirit addere poterit

Potus autem vt vinum aut aliud quod purgari ac separari a corporalibus excrementis, id est a fecibus, et tartaro debet, et ita parari debet, vt et potus et medicina simul sit Quod ita fiat, si scilicet tempore vindemie, dum vina nova adhuc sunt separantur ac purgantur, et ista causa vinum dum mustum adhuc est, in prima materia adhuc est precipium quo ad tartarum Et autem igitur sic in prima materia manet additionibus id fieri oportet istarum rerum, que quodlibet, quod in prima est, in ta retinent Aliud igitur vinum qui bibit, in eo tartarus non generabitur Nam ipsi de tali vino in vase, tartarum fecesque sese ponunt tamen id in corpore non fit, sed de homine stabilitatem exit

-tyit / Simplicia autem hęc efficacia sunt Benedicta Cardo / fillata / Aquilegium spinosum, Cardo Benedictus et horum similia / et hęc herbę non solum nocumentum sunt primę materię tartari, sed conser / vationem etiam de rerum virtute sanitatis dicemus. Aliud repetu de granis imperii cum liquoribus mensurat 10 Aquarum Aqui / legii spinosi, capillorum veneris ea mensurat 2. vini musti mensurat 200 ista omnia simul stare paulisper debent / Aliud Vinum, cum Charyophillate radicibus et Croci vulgaris dum adhuc herba recens est, esse debet, nec non expungari debet

Hic processus fundamentum est et principalissimum (vt ita loquar) in hac arte et est ille processus qui omni modo a parte contra tartarum in regimine et dicta adhiberi debet / igitur diligenter attendite.

1050

TO
SIR
W.
CSC
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